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Chap. i, "Sociology and Its Relation to Education," is introductory material, such as its title would indicate. The second chapter, "The Individual and the Social Group," presents in twelve pages the mutual interdependence of the individuals in society, after the manner of Baldwin and Cooley, with educational applications in seven pages. The third chapter, "Social Organization," has paragraphs on social osmosis, communication, imitation, and other related topics. The central feature of it, however, is an "analysis of social groups" into three kinds: primary, intermediate, and secondary. This is a logical working out of Cooley's doctrine of primary groups, which are "characterized by intimate face-to-face association and co-operation." If there are primary groups, there must be secondary groups also, "in which relationships are almost wholly indirect," and then intermediate groups to represent the necessary transition from primary to secondary. Chaps. iv-vi treat of the primary groups, which are, respectively, the family, the play groups, and the community. The intermediate groups form the subject of chap. vii—"the school, the church, and a variety of fraternal organizations." "Among secondary groups the state is far the most important," and chap. viii is devoted to that, and two-thirds of it to the relation of the state to education. Then comes a chapter on "The Growth of Democracy, and Its Relation to Education." Political democracy shows the growth most clearly; economic democracy is next in order, and by it the author seems to mean economic freedom of the individual rather than popular control of industry; then comes mention of social democracy, democracy of culture, democracy in education.

The treatment is sane. The style is clear. A wide influence is predicted for the book.

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*Being Well-Born.* By MICHAEL F. GUYER, PH.D. Indianapolis:  
Bobbs-Merrill Co., 1916. Pp. 374.

Much writing on the subject of eugenics has shown serious limitations from the point of view of the general reader; if the author has escaped the rocks of biological technicalities, it has been only to be lost in a flood of sociological crudities. We are dependent almost necessarily upon the biologists for our books in this field, since the presuppositions of eugenics are primarily biological, but only now and then has a writer added to his biological competence a discerning mind in the use of social data. The

result has been that books which began well with chromosomes and gametes ended lamely with social prophecies based on half-baked statistical inferences.

Professor Guyer has happily avoided these pitfalls for the most part and has given us a volume which combines lucid biological exposition with temperate and illuminating discussion of the social as well as the biological factors. The first half of the book describes the mechanism of heredity in some detail; succeeding chapters take up the inheritance of acquired characters, prenatal influences, moral responsibility, mental and nervous defects, crime and delinquency, and race betterment through heredity. Chap. ix, dealing with crime and delinquency, is particularly timely, correcting, as it does, the overemphasis of mental defect as a cause of crime which has been so common. The discussion of sterilization is another topic revealing excellent judgment. Altogether this little book does for the reader of today what Kellicott's *Social Direction of Human Evolution* undertook to do six years ago and does it much better. A useful glossary is appended.

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*The Drama of Savage Peoples.* By LOOMIS HAVEMEYER. New Haven: Yale University Press, 1916. Pp. viii+374.

In this interesting essay the author has made a study of those primitive forms of the drama that preceded the Greek. It brings together into one continuous account the scattered references of well-attested authorities and indicates the connection between the savage drama and later forms.

The primitive drama begins with savage man's first crude efforts to express his ideas in pantomime. The universal human tendency to imitate is a fundamental psychic element in the drama, and this is seen in primitive man's effort to recount to the homefolks the experiences of the journey. Here we have the dramatic narrative. But savages use the drama for religious purposes. Sympathetic magic forms the basis of most savage religious drama, and the earliest dramatic religious ceremonies are in connection with plants and animals. When a higher stage is reached, the minds of the people are raised above the all-absorbing process of food-getting, and the theme of the drama changes. Initiation ceremonies illustrate another form taken by the religious drama and seek to teach the boys the history of their people and the morality of their tribe. Although the acting out of historical events by savages